Home Mission Echoes

"The country for which I lifted up mine hand to give it to your fathers."

Vol. IV. JULY, 1900. No. 7.

Atoka Baptist Academy.

510 Tremont Temple
Boston

"Topics of the Year."

January.
Cuba and Porto Rico.
February.
Alaska.
March.
Negroes.
April.
America's Mission Field.
May.
Chinese.
June.
Anniversary Notes.
July.
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August and September.
October.
The Outlook.
November.
Mormons.
December.
Mexico.

HOME MISSION ECHOES.

This paper is published monthly under the auspices jointly of the American Baptist Home Mission Society and the Woman's American Baptist Home Mission Society, and represents in a concise manner the interests of both organizations. It aims to make a cheap, popular Home Mission periodical, attractive in its mechanical features, interesting to old and young in its varied contents, with numerous illustrations during the year. Mrs. M. C. Reynolds is the general editor, and Mrs. Jas. McWhinnie, assistant editor. Rev. H. L. Morehouse, D. D., has charge of the Home Mission Society's Department, and Mrs. Anna Sargent Hunt charge of the Department for "Our Young People."

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Home Mission Echoes

"Our Echoes roll from soul to soul,
And grow forever and forever." — *Tennyson.*

Vol. IV. JULY, 1900. No. 7.

The Woman's American Baptist Home Mission Society.

Editorial.

SPACE will not allow us to give a detailed account of our Anniversaries at Detroit, but we can assure our readers that all the meetings were very interesting. As the Women's Home Mission Society holds its annual meeting in connection with the Anniversaries, we were present, Tuesday, May 22d, and listened to the speakers who outlined the work of our sister society.

The sessions of the Home Mission Society, which began Wednesday morning, May 23d, and continued through the 24th, were of great interest. Our Woman's society was given one hour upon the afternoon of May 24th. Mrs. Alice B. Coleman, our president, Mrs. Wheeler, of the Home Mission Society, and the corresponding secretary, told of the object, aims, and methods of the society and the work accomplished during the year.

The beautiful city of Detroit was at its best, and the cordial welcome accorded us was gratifying. It was a pleasure to enter the home of Mrs. A. J. Fox, the corresponding secretary of the Michigan society, and meet face to face one with whom we have corresponded for many years. The homes of Mrs. Trowbridge and Mrs. Warren were opened to us, and these ladies seem more real than in former days. The delightful drive given the officers of the two women's societies, and steamer ride given the whole company through the courtesy of the Detroit friends, will not soon be forgotten. From all the meetings, and the social atmosphere of the city, we gained new courage for the work of the coming year.

A PLEASANT incident of the Anniversaries was the reception given by the editor of *The Christian Herald*, Mr. L. H. Trowbridge, to members of the Baptist press and their friends, on Monday afternoon, May 28th, from 5 to 7 P. M.

Negro Conference.

THE conference which was held at Montgomery, Ala., from the 8th to the 10th of May, for the study of "Race Conditions and Problems in the South," was one of very great interest and importance. It was the beginning of an era of frank and fair discussion of the negro problem by Southern white men. It was quite evident that the restriction of franchise is the burning issue of the hour. Every proposed plan, from the repeal of the XVth Amendment and the "grandfather" law of North Carolina, to the establishment of educational and property qualifications, applying to black and white alike, found its advocates on the platform of the conference. It was evident, also, that the platform was more advanced in its thought than the hearers, as was to be expected. The most popular speakers were those who advocated extreme measures of franchise restriction, and, while the strongest possible case against lynching for any cause was made on the platform, a speaker who brushed aside all reason and judgment with the remark, that, in spite of all that had been said, whenever rape was committed there would be a lynching, evoked a perfect storm of applause. It was a distinct gain, however, that men of unpopular views, and men of broad sympathies and unbiassed mind, could get a respectful hearing from audiences so distinctly Southern. The thoughtful observer could not but feel that good seed was sown that will bear its fruit in good time. The lifting of the problem to the plane of frank and free public discussion is of itself a great advantage.

THE prohibition law of Kansas has been declared unconstitutional by a federal judge, on the ground that it is a hindrance to interstate commerce to forbid salesmen for liquor men to travel and sell liquor.

THE immigration record was broken by the admission, at New York, of 6,199, mostly Germans, in a single day.

Corresponding Secretary's Letter.

IT was our privilege to be present at the Commencement of Hartshorn Memorial College upon May 15th, and listen to the exercises of the graduating class. Although the evening was intensely hot, and the service long, the large audience sat quietly until the end. We were honored in presenting diplomas to five young ladies who were to go out as missionary teachers in the surrounding country. Upon the 16th we attended the alumnæ meeting and listened to the experiences of sixteen former graduates who had returned to their Alma Mater. Some of the young ladies had borne sacrifice and persecutions; but as we heard this relation of experience, we realized that we were sending out from this school good soldiers of the Lord Jesus Christ. The address before the alumnæ association was given by Mrs. Coralie Cook, of Washington, and was a finished production by a cultured woman. While good work is done in all departments of Hartshorn College, we were particularly interested in the industrial department, under the tuition of Miss Belle Clark, of Westboro, Mass. This department includes cooking and dressmaking. As we watched these girls in the kitchen, we could look forward into the years and see a brighter future for the negro homes. Neatness, thrift, and economy marked the work of all under Miss Clark's tuition. We also spent a day in the city of Richmond with Mrs. Dr. Hatcher, one of the trustees of Hartshorn. We were glad to have a glimpse into this hospitable home, and meet with one who shows her love by her works.

Upon the 17th of May occurred the dedicatory services of the new buildings of the Virginia Union University. We were delightfully entertained in the home of Dr. MacVicar, president of the University. We cannot adequately describe the new and elegant buildings which have been erected by noble givers. This university is the result of many hours and days of thought and planning by the corresponding secretary of the Home Mission Society, Gen. L. J. Morgan, aided by his able helpers, Dr. Morehouse and Dr. MacVicar. We were delighted with the far-sighted policy of these able men. As has been said: "The stones speak of liberty, opportunity, enlightenment, and the elevation and redemption of a race." There were three sessions on Thursday, all of them long, yet, notwithstanding the intense heat, the audience was good-natured and happy. General Morgan, Rev. J. H. Mason, Dr. Morehouse, Dr. MacVicar, Rev. P. F. Morris, Rev. H. B. Grose, Dr. H. B. Frissell, and Prof. Kelly Miller, gave strong and finished addresses during the morning and afternoon.

At 7 P. M. we were obliged to leave this beautiful spot and take the train for Waters Institute, Winton, N. C. Because of delay at Petersburg, we reached Norfolk, Va., at 11.30 P. M., where we spent the night. The next morning we took the train for Tunis, where we met the carriage, which took us swiftly to Winton, three miles distant. As we drew near the school we saw the bustle and excitement of Commencement Day. People were gathering from miles around, and nearly one thousand men, women, and children were on the grounds. The premises were neat and in good order; but how we long for $5,000 to put this excellent institution where it could do more efficient service! We attended the trustee meeting, and heard these black men tell of their hopes for this school, which is their pride. They spoke with gratitude of the help received from Northern friends through the Woman's American Baptist Home Mission Society, but they urged larger gifts from the colored people. They did not want to be always beggars from the North. They sorely need an industrial plant. If one of the girls needs a dress made, she must go to a white woman. They need a kitchen with proper equipment, a carpenter's shop, laundry, etc., so these young people can receive proper knowledge along industrial lines. After dinner we listened to the Commencement exercises of the graduating class, which were of a high order, considering the rank and opportunities of the pupils. Such an audience as greeted us in the chapel where we had the privilege of speaking to these people. Every inch of room was utilized, and the windows and doors were filled with eager, upturned faces. We believe that we have no school that is doing better work than Waters Institute, considering its teaching force — only three teachers for over two hundred pupils.

As we glided over the water on our way from Norfolk to Washington, there came such an intense longing to help, by loving sympathy as well as material gifts, these our dark-browed brothers and sisters of the Southland. They are asking for education so that they can care for themselves. They do not want to be dependent. Some will be teachers and missionaries; some will be preachers. These we are trying to aid. There are others who need training in industrial lines. The privilege of working for the negro will continue to rest upon the church for many years. Fit him to care for himself. We believe a bright and useful future awaits the negro of the South, if the Christian white people will give him a chance.

Color Line in Women's Clubs.

THE biennial session of the General Federation of Women's Clubs was held in Milwaukee last week. More than 600 delegates and about 200 alternates were in attendance, coming from all parts of the Union. It was expected that the chief issue before the meeting would be such a reörganization of the General Federation as would induce all the women's clubs to join "for the sake of strengthening the cause of organized womanhood for social betterment," as the president said in her opening address. Reörganization was buried under an adverse vote of 280 to 431, and although the shrewd parliamentary tactics of the Southern women prevented the consideration of the color line, there will be a very great deal of talking about that line during the next year. Heretofore the names of delegates have been reported by the committee on credentials; but, in order to avoid the recognition of a colored club in Boston (a club in good standing, having paid all its dues, with its regular delegate present, and holding in her hands the national badge of membership in the Federation), no names were read this year; and this particular delegate was officially informed that she might take her seat as a representative of some other club in which she held membership, but could not be admitted as the representative of the colored club. Here was a fine opportunity to show the world that women, being untrammelled by politics, have a breadth of view to which men cannot aspire; but it was thrown away, to the very great regret of that large class of people who have been looking to the women's clubs for an example of straightforwardness in action and devotion to principle.—*Zion's Herald.*

An Indian's Appeal

To Our Great Father in Washington.

"DEAR GREAT CHIEF OUR FATHER:

"I am a Kiowa young man, thirty-five years old, with a wife and four children, and I interpret at Saddle Mountain. Jesus has sent His Spirit into my heart, and I know what it is to be saved, and my wife is the same way, and two of my children. Because this is true I am anxious about my people. Nearly three hundred of them have found the Jesus way. Many of them are very weak yet, and only stand up a little on the Jesus road, and sit down a lot; but we know that the devil seems to be chief in this life, and his business is to kick everybody over. A long time ago, when the gospel began away across the ocean somewhere, in Jesus's country, the devil was very mad and tried to kill it, like a prairie fire; but he couldn't work fast enough, for it burst out all over, and he couldn't run back again, for it was going ahead too. Then it started to come across the big water to find the Kiowas, and it kept coming, coming, coming, making a big bright light. The devil was heap scart, and came on ahead like a coyote, and then stopped and looked round. He was awful scart, and ran one way and then another way, giving all bad roads out, and telling the people to hold them tight. He gave the whiskey road, and the gambling road, and the mescal road, and the dance road, and a lot more white man roads, and then watched, and to-day he is studying in his big bad heart what he is going to do next.

"The Great Father in heaven and the Great Father in Washington have worked very hard together for many years to keep the whiskey road away from the Indians; but the devil is very smart in this life, and because the Great Father at Washington was very tired after the war, he just pushed this white man's town a little over on the Indians' land, and then put up five saloons to catch us. The devil he say, 'these saloons not for Indians,' but we know him; he is a great liar, and makes all the lies in the world in his heart. My people are all very much afraid, and cannot understand why you send a whole lot of soldiers and General Miles down here to whip us when we were bad, and then send saloons after us to make us bad when we are trying to be good the best way we know how. Another thing we do not understand is this. Why did you take our good agent away from us? He loved us, and was kind to us, and we were trying so hard to please him, and were getting along fast. Some agents have big wise heads and some have kind wise hearts, but Major Baldwin had both, and the Kiowas know it. He came down here with General Miles once, and whipped us because we were bad, and then he came back afterward and helped us. This is what we like. If he had been here we all know that those saloons would never have been built on our land; for he would have ordered out all the soldiers at Fort Sill, and cleaned out every one of them before they got a chance to sit down. We hear that our Great Father at Washington visits his white children sometimes, and speaks kindly to them, and they clap their hands and are very happy. If you cannot visit your Kiowa children, won't you be kind to us and take away these saloons that our tribe may be saved? Then we will clap our hands and be happy also. LUCIUS AITSAN.

Oakdale, O. T. *Kiowa Interpreter.*

Atoka Baptist Academy.

ATOKA, I. T.

THE month of April slipped by, and we are far into the month of May since I sent you a letter. I do not see where all the time goes, and now the school year is very near its close.

This afternoon we enjoyed a "Workers' Conference." At 3.30 all the workers of this institution, with Uncle and Aunt Row, Pastor Murrow and wife, Mrs. Robb, and Mrs. McBride met in the music-room. Each worker had prepared a paper on a "Review of the Year," from his or her point of view. They were very interesting. The friends

LULU TANNER.
Teacher at Atoka.

seemed to appreciate very much what all had tried to do, and to us there is more of a feeling as if there were unity in the work of training these children. The moral, intellectual, and physical training of these girls and boys was spoken of by each one, and it does seem as though all of us working together to that end, results could not but be for good.

We enjoyed the wise and helpful counsel of these trustees and friends so deeply interested in the school, even before we were. There are so many perplexing

problems concerning the work that I wonder Prof. Rishel is able to bear up under such a burden. God only can set things right, and we must have more trust in Him.

For two weeks during April we were quarantined again against receiving town pupils. Being so near the close of the year, the effect was more demoralizing than last fall. A great many pupils will not reënter this year, and the interest has been broken. As to the disease — small-pox — we were immune, and only suffered the inconvenience of having our work interrupted.

I have about thirty-two pupils now — the other rooms do not average so well — but I have more boarding pupils than any other room. We are busy with preparations for a final program. The entertainment is to be given on the evening of May 30th, at the Opera House. For good measure, Prof. Rishel decided we had better close at that time instead of May 24th, when the month would be finished.

MARY HORNEY,
Primary Teacher.

May 11th, 1900.

ANADARKO, O. T., May 27, 1900.

MAY will soon have passed into eternity, with its record for 1900. The visible results of the month's work are not very apparent. I have preached twice each Sabbath, held services at the Riverside school and in camp, and also have held services for the whites on the reservation, and have organized a Sabbath school for them at the mission.

Our Indian agent is one of the most objectionable men I ever knew in my life. He hates the name of Christian. He has abused nearly every denomination's missionary on the reservation. He would make a good Weyler, or Nero.

One of his clerks has said he wished there was not a missionary on the reservation. Mr. Fait, the Presbyterian missionary, told me that Capt. Pratt Carlisle has said, "the missionaries on the reservations are the greatest impediment to Indian advancement and civilization." Strange words these! It seems to me the trouble with our agent is, the Indians are advancing a little too fast for his good, for the reason that their little job at the agency will dwindle down, after a while, and the agent and the traders will not be the only people who will have a hand in matters here. Our agent and his employees could not be pointed to as a criterion for our Indians to go by. Some of the employees are frequently seen out on Sundays, hunting. A ghost dance can be visited frequently by them, but religious services are of minor importance. "We are learning obedience by the things which we suffer" in these ends of the earth. The clans will soon be gathering at Saddle Mountain, in our annual association and camp-meeting for all the Indian churches. Would you could be with us! Dr. and Mrs. Murrow, Berta (Miss Anthony), now Mrs. Williams, Miss Zollers, and others are coming to be with us. When I get Mr. Rairden, Dr. Murrow, and all the missionaries together, I shall relate to them our treatment at the hands of the agent. Mr. Fait, Mr. Curithers, Mr. Crane, Dr. Hume, and others have all suffered in like manner.

D. NOBLE CRANE.

A LITERAL translation of the Creek Indian dialect is interesting as showing the order in which parts of speech are placed, as well as the quaint phrasing. Here is a letter to Mrs. Robertson, asking for one of the Creek books she has prepared:

"MRS. A. E. W. ROBERTSON who are. Word a little to you I send, you I do not know although. The Indian his book that you have, I hearing say it. A to buy wanting I say it, but how much the price is I do not know because you are me trusting, to me sending, pay a little later to you I will send, thinking, I say it. Please send it by mail if you can.

Yours truly,
NANCY TIGER."

ON his usual rounds among the camps, one day last week, the missionary found, in one grass house, a child just breathing her last, having had a congestive chill. The old "medicine man" had just been dosing it with some herb tea, and at first refused the visitor admittance. But, relenting, the missionary was invited to enter, and saw the child die in its mother's arms. The customary wailing was begun, all the Indians of the various camps near by joining in. After a few minutes of this indescribable noise, all left but the immediate family and a Christian Indian woman who wanted to prepare the body for burial. The mother refusing to give the dead child up, the "medicine man" and the woman wrenched it from her grasp, and the man threw her to the ground, face downward, placing his foot on her back, and keeping her in that position until her sobs were quieted. The missionary went to find an interpreter, and told the mother he would get a coffin for her little one, and clean clothing from the mission, which seemed to please her very much.

Next morning, returning with the coffin and clothing, he found only the mother and the Christian woman in the tepee, with the corpse, and this was the little company which dug the grave, lowered the coffin, filled in the earth, and held the service. Of the many who wailed so loudly at the death-bed, not one was willing to lend a hand or walk a few steps to the grave through the blistering heat of that mid-day.

Deaths among the children are frequent. We could often alleviate, if not cure, these infant diseases, were we allowed to give our medicines, but sometimes the fear of the "medicine-man's" displeasure, or their superstition, prevents us from helping them. Several of the educated Indians have brought children to us to get medicine, or sent for the missionary.

Yesterday, after our usual service at the Caddo chapel, twelve miles away, we went to the river, the creek being dry, and there administered baptism to a young woman. Her husband had been immersed a few weeks previous. These are the "mercy-drops;" how we long for the "showers!"

The Indian's Great Foe.

SADDLE MOUNTAIN, O. T., March, 1900.

THREE years ago last August, on a beautiful sunshiny Sabbath afternoon, the Indians gathered under their arbor, at Saddle Mountain, to listen to their missionary's last talk before leaving for vacation.

As the sun was slowly sinking in the western sky, lending his living glory to the surrounding hills, an old Indian arose and said:

TO-WAC-CA-NIE JIM.

"White sister, go away East and tell your people that we do not want them here yet, for we are weak. Missionaries help us, but we want them to lift us higher, so we can stand strong in the good road. If white people come in here they will open 'crazy swopping houses' (saloons), and some of our young men, who have no sense, will go in and get 'fire water,' and then the Kiowa tribe will be lost."

Two weeks ago, accompanied by our interpreter, we visited the new town of Oakdale, about twenty-five miles distant. Last spring the railroad came out this way, and as no towns could be located on the Indians' land, this small village, a mile and a half from the station, suddenly began to boom. Of course it was a mistake; history often repeats itself, and the best part (or the worst part) of this town has been built on the Kiowa reservation. As we turned to drive up the main street, a large building, right in the middle of the road, attracted our attention, and upon inquiry we discovered that the owners had become dissatisfied with their former location, and were quietly moving their saloon to the Kiowa side of the town. There are six saloons in this place already, and five of them are on the Indians' land. Of course they are not allowed to sell to the Indians, but white men are buying liquor for them, and more than once have Indians been seen gambling within their doors. Our interpreter went into the barber shop, and while he was in the chair, a "nice-looking gentleman from Kansas City, with good clothes on," came in and sat down, and presently asked him his name. When the barber was through, this "nice-looking gentleman" arose and drew a big flask of whiskey from his coat-pocket and asked him to take a drink. Lucius replied, "Thank you, I never use it," and fled, while "the barber shut his eye at him."

Now, in the name of God and humanity, is there no remedy for all this? Is there no law in America? Must these Indians be dragged into the gutter, and pushed on down into the bottomless pit, with none to help? Where is our Christian President who, with such cool deliberation and magnificent charity, guided the nation on to victory in the late war with Spain?

Where is our good agent, Lieut.-Col. Frank D. Baldwin, who stood by his wards till he was riddled to pieces; all save his great noble heart, which no outside influence could touch? And last, but not least, where is the church of the Living God? Are all dead, and are the reservation missionaries the last to hear the news? Surely this cannot be!

"O God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home:
Under the shadow of Thy throne
Still may we dwell secure;
Sufficient is Thine arm alone,
And our defence is sure."

Now what is to be done? Are the church and the nation to sit still and see another tribe of Indians driven to destruction? Is there no law in our land to defend the helpless? Must the missionaries stay here and see their Indians demoralized and trampled under foot by the so-called march of civilization? Are there no lawyers to plead the cause and insist on the removal of these saloons, at least from the reservation? May God hasten the day when another consecrated, whole-souled, determined "apostle of human liberty," like Abraham Lincoln, with a William Lloyd Garrison and a Wendell Phillips, shall arise and champion the cause of the remnant of this "ruined race of America."

ISABEL CRAWFORD.

— *The Indian's Friend.*

American Baptist Home Mission Society.

Editorial Notes.

THE annual meeting of the Society, at Detroit, was excellent, and left a deep impression on those present.

FROM the West, into which a new tide of emigration is pouring, come most urgent appeals for larger appropriations by the Society. From other quarters come similar appeals. To disregard them is to let slip great opportunities; to respond to them is to incur a debt. What shall be done?

WITHOUT an increase of about twenty per cent. in the offerings from the churches, the Home Mission Society cannot properly do the work committed to it by the denomination. The Missionary Union asks for an increase of twenty-five per cent. the coming year. It ought to have it. And the Home Mission Society should have a similar increase.

ONE thing is of special importance in our work in Porto Rico; that is, about $10,000 for a site and a house of worship in Ponce. We *must* have a respectable place of worship, if we are to get the attention and the attendance of the better elements of the population, as well as of the people in general. The need is urgent.

THE general rule of the Home Mission Society is to limit the election of its president to three terms of one year each; or three years altogether. Thus new men are brought out, and honors are distributed. Stephen H. Greene, Esq., of Newton Centre, Mass., who has served the Society with great acceptance in this capacity, and who has taken a deep interest in its work, the last three years, gives place to E. M. Thresher, Esq., of Dayton, Ohio, one of the recognized leaders in our denominational affairs, not only in that State, but in the larger operations of our great societies. He is well equipped in every way for the position. The vice-presidents are Andrew McLeish, Esq., of Chicago, and Gen. J. J. Estey, of Vermont.

THE recommendation of the board of managers of the Missionary Union that each district secretary should have a helper to visit and secure offerings from the churches, raises the question whether such helpers should not also be appointed by the Home Mission Society? This is not altogether a new question; but it is now brought to the front. The district secretary who, usually, has about a thousand churches to look after in the interests of the work he represents, can personally reach but a small fraction of them in a year. The correspondence and the general business of the office do not permit him to spend all, or even the most of his time, in field work. How shall the non-contributing churches be reached? By letter and by circulars? All this is long range and virtually impersonal work, attended ordinarily with meagre results.

MR. JOHN D. ROCKEFELLER has done a characteristically generous thing in his last offer to provide for the growing needs of Spelman Seminary. Within the last two or three years, through his aid, amounting to about $20,000, additional land has been secured for the campus, and an iron fence put around nearly the whole of the twenty acres. Now he authorizes the erection of new buildings and other improvements that will involve an expenditure of about $160,000. When these improvements shall be completed, as it is hoped they will be within a year, Spelman Seminary will be, beyond all comparison, the largest and best equipped school for colored young women in the whole world.

THE suggestion from Missouri that Baptists of the South and of the North and West should hold their anniversaries together in St. Louis in 1903, elicited quite a favorable response. The Baptists of Missouri hold a unique position, their sympathies and their offerings being given to all our societies at the North and at the South. It is not denominationally a Southern or a Northern State, hence can mediate between both sections. A very strong spirit has sprung up in that State in favor of the unification of all American Baptists in the work of Home and Foreign missions. This has been advocated by Dr. J. C. Armstrong, editor of the *Central Baptist*, and Dr. Johnston, of the Third Baptist Church, St. Louis, who said at Detroit: "We younger men are going to do something that the fathers would not permit, and we are going to see the day when we can write the word Baptist without prefixing to it the words, North, South, East, or West."

NOT long ago one of our teachers saw a group of little Indian girls sitting in the middle of the floor with a pile of scrap books and musical journals around them, and they were talking of Rubinstein, Mendelssohn, Schumann, etc. Great possibilities may lie in the path of these little ones who have thus early shown a love for music.

Gleanings from the Anniversaries.

PRESIDENT STEPHEN H. GREENE, in his introductory address before the Home Mission Society, argued for three things: (1) "A better understanding of method and more uniform plan in securing offerings for the various treasuries." (2) "A better understanding concerning the relative amounts required for the various departments of work." (3) "A better understanding as to the relations of the Societies in the execution of their work." His utterances attracted much attention, and led to the appointment of a special commission on the whole subject.

He urged that loyalty to our Societies requires us to use them and work through them. "Our Home Mission Society, with its organization, is in far better position to judge as to the merits of a call than the ordinary church-member, and it would seem wiser to allow them to disburse the amount we are able to contribute for such work."

E. M. THRESHER, ESQ., the new president of the Society, made a cogent plea for its support because (1) Its work lies at the foundation head of all missionary enterprises; (2) It develops a spirit of loyalty to Christ; (3) It promotes social order and the general welfare; (4) It insures good citizenship.

Generous giving is a practical test of piety. It is useless for a church to make profession of piety or orthodoxy, unless it is giving money for the dissemination of the gospel.

REV. J. W. A. STEWART, D. D., of Rochester, N. Y., in advocacy of endowments for the schools of the Society, said: "No similar situation or problem ever existed on the earth before, and no living man can answer this question; but the difficulty of this question does not alter our present duty. God does not require us to foresee the far-off unfolding of His purposes. He does require us to be true to our clearly assigned tasks in the present. If God has a future for the negro in this land, the way is being prepared for that future by the work of our American Baptist Home Mission Society, and of kindred societies.

"God in His providence seldom gives to one prophet or generation more than a single main problem for solution. There can be no doubt concerning the problem which God has given to the present generation of American Christians, so far as the negro is concerned. To the generation before us, the problem of freeing the slaves was assigned. To us is given the task of educating and uplifting the negro.

"I appeal to-day for the endowment of these schools. These schools are not temporary expedients, but must be permanent institutions; and if they are to be permanent, they must be endowed; and if they are to be endowed, it must be done by the Baptists of the North. The negroes themselves cannot do it. Two millions of dollars might well be invested in it, and it would be very difficult to find any place where the investment of a dollar can show a larger return in Christian manhood or womanhood."

REV. T. J. VILLERS, of Indianapolis, Ind., speaking on "Immigration a Providential Opportunity for Evangelization," said in substance: "Our liquor belt and criminal belt coincides with our foreign belt. We are not now populating a territory, but forming a new national life. Upon us the ends of the ages have come, giving us the consciousness of our world mission. Our career is indissolubly linked with humanity. God prepared the new world to redress the evils of the old. The opportunity is God's call. This mixing of races is a part of God's redemptive plan. We may educate and legislate, restrict and distribute, but all this will not suffice to effect a radical change in character. The inner life must be transformed, and this can be done only through evangelism. These immigrants must be permeated, animated, sustained, and guided by the gospel of Christ. The work of the American Baptist Home Mission Society among these peoples is big with promise."

REV. N. B. RAIRDEN, D. D., of Omaha, Neb., speaking on "The Uncultivated West," said: "The deplorable lack of gospel privileges, together with the greed for gold and other such things, have loosened the anchorage of these people, and they are rapidly drifting out upon the great Niagara River of worldliness, dissipation, and degradation, toward the falls, over which many of them will surely go, to utter ruin of soul and body, unless the life-savers hasten to their rescue.

"In a Western town a census was taken of sixty-four persons at a certain gathering: 30 were born east of Chicago, eight in the South, five on British soil, four in other parts of Europe, and the rest west of Chicago. They were mostly young men, their average being thirty-two years. Many were college educated. Such is the material we are striving to save in the West.

"Population is increasing with great rapidity. January 28, 1900, the first house in one of these towns was begun. Just sixty days after that, our missionary visited the place and found one hundred houses up and occupied — not shacks, but substantial buildings, many of them two stories, with two banks, four saloons, and a population numbering one thousand. The first sermon in the town resulted in the organization of a Baptist Sunday school in a tent pitched upon two lots, upon which we intend to erect a Baptist church building soon. Two hundred people came to the service, and listened eagerly to the preaching of the gospel. This is but a sample of conditions pressing upon us from all over the field.

"In New Mexico eight Baptist churches have been organized within the last year. The Territory is developing rapidly in a material way, and it has a great future; but the religious destitution is appalling.

"The time has come to enlarge our work in this great Western field. The next ten years will largely determine the future of these States of the New West.

"The magnificent results of the work of the American Baptist Home Mission Society in the past, in the older States of the West, are only an earnest of what it will do in the New West, if given the money and the men to do it."

PROF. J. H. HOPE, of Atlanta, Ga., a recent graduate of Brown University, spoke in behalf of higher education for his people, saying that industrial education for the negro has become a shibboleth with some. But negro teachers, preachers, physicians, lawyers, and business men are sorely needed for the general well-being of the race, and "you cannot make a good doctor by teaching him to mend mule harness." If the negroes do not have good leaders they will have bad leaders. If they do not have well-educated leaders they will have ignorant and vicious leaders. Christian education, such as given in the Society's schools, is of the greatest value in the general uplifting of the race.

REV. H. R. MOSELEY, D. D., of Santiago, Cuba, said that in Cuba the time is favorable for Protestant work. The Cubans know that the Catholic church was against them, that the Pope's blessing was given to the Spanish arms, and that impression is not removed by the recent declarations of imported priests that the hierarchy is favorable to liberty. The people, though nominally Catholic, are, in fact, without a religion. They are ready and receptive of the Word of God. It is a magnificent opportunity. In Santiago there has not been found a hall large enough to hold the people that come to the Sunday evening meetings.

There is sad lack of suitable places for holding meetings. Cultivated people will not come to out-of-the-way rooms, rented and temporarily fitted up for services. They are accustomed to places of worship that have an ecclesiastical shape and roominess. Chapels should be built at once in Guantanamo, Manzanillo, Holguin, and Puerto Principe — not expensive, but costing, for sites and structures, from $4,000 to $10,000 each.

The two eastern provinces of Cuba are practically given to the Baptists to cultivate.

The Roman Catholic church is doing all it can to regain her grasp on the people. Ten years from now things will be crystallized. Now they are plastic. One dollar now will do more than twenty or even fifty dollars may do in 1910. We should go in and possess the land.

REV. H. P. MCCORMICK, of San Juan, Porto Rico, said: "Porto Rico has suffered under Spain since the days of Columbus. The Spaniards who took possession first fell on their knees and then fell on the aboriginees. The people are dark skinned, but are not inferior, in natural intellect and self-respect, to the white races.

"The missionary is welcomed as he discreetly pursues his work. The Word of God is the one hope of the island. The Church of Rome cannot reach the people. It is known to be allied to the forces of retrogression.

"Chapels are greatly needed in San Juan and Ponce, where Mr. Rudd might preach to three hundred or four hundred people, instead of to fifty or sixty, in their contracted rented quarters. We must have suitable places of worship, else our work is unfruitful of the largest and best results. Baptists can do in Porto Rico what no others can do."

Business for Baptist Brains.

ENOUGH new measures have been proposed at the Anniversaries of Baptists, both at the South and at the North, to engage the thoughts on the denomination, or of those who think of these things, for some time to come. Very likely there is somewhere among us a Columbus who will yet make some new discovery of great value; and even if he fails in the quest to find a new way to the East Indies, he may unexpectedly find something better. The objective point of a discoverer or an inventor, though not always reached, frequently results in finding something exceedingly valuable along the way. Many inventions and discoveries in the scientific world have been apparently by accident, in pursuit of something else; so it may be in some of these matters.

The Southern Baptist Convention at Hot Springs, Ark., voted to create a new piece of machinery, in the form of a committee of nine, three from each of the three boards of the Convention, to adjust so far as practicable the relations of the board to each other, and the relations of all these to the State Conventions, and to stimulate contributions for the various objects of the Convention. The plan contemplates the appointment of a salaried secretary, with clerical assistants. The plan was vigorously advocated, and as vigorously opposed. Leading Baptist papers in the South are against it; others are for it. It is likely to be a very live issue among our Southern brethren the coming year. Having had their wits sharpened by the Whitsitt controversy, now ended, they will doubtless do some nice dissecting of this new subject.

Northern Baptists have a number of new projects proposed. A general committee, representing all the large societies and several women's missionary societies, is to "consider the relative amounts which the denomination should be asked to furnish for our different benevolent enterprises, and also to consider the practicability of more closely coördinating the different departments of our denominational work, and to make such other recommendations as in their judgment they may deem wise." They are to report at the Anniversaries in 1901.

A committee on the suitable commemoration of the beginning of the new century of the Christian era was also appointed, to report through the religious press by December next, and to arrange for at least one session at the Anniversaries in 1901.

Action was taken by one society looking toward a general conference of all Protestant denominations on home mission questions, probably suggested by the Ecumenical Conference on Foreign Missions. There appear to be doubts in the minds of many as to the advisability of this.

Last of all is a proposition to do away with the money qualification for membership in one of our societies, and have delegates appointed by State Conventions. This is to come up in the form of a constitutional amendment.

The Anniversaries in 1901 — probably at Springfield, Mass. — will therefore be of unusual interest. At least half of the time usually given to the meetings will be

required for the proper consideration of these special matters. Hence it will be a nice problem to solve, how the three general societies, and the American Baptist Education Society, and the Woman's Baptist Home Mission Society of Chicago, and all these extras, are to be crowded into a week usually given to the Anniversaries. Verily, Baptists of the United States are likely to begin the new century with a considerable noise about how to do things. Let the pent-up forces have vent. It is better to blow off steam than to burst the boiler, and perhaps new applications of power to the machinery, with new adjustments, may be discovered, whereby we may do better work in the coming century than in the past.

MR. AND MRS. W. H. RISHEL, VELARDE, NEW MEXICO.

New Demands in Eastern Washington.

REV. A. M. ALLYN, General Missionary for Eastern Washington, says: "The opening of the Skanogan Reservation is bringing an immense immigration into the northern part of this State, and there are bound to be two or three more towns like Republic to which we must give prompt attention. With our present allowance of funds, we are not only unable to reach out to important new fields, but unable to hold these which we now occupy. We must have more money, or else the number of our churches will be reduced by about one-fourth in the next few months, and we must abandon all hope of enlargement until several of our churches have become self-supporting. Long before that can come to pass, the opportunities now open to us will have closed, the main centres of business in this country will have become fixed and occupied by other denominations, and Baptists will be compelled to go behind for generations to come. We have no time to lose. The grandest opportunities for our cause are closing, and our churches in rapidly growing towns and communities are going to pieces, and, with exhausted means, we are powerless to prevent them. For the Master's sake, for the sake of our needy cause and our grand opportunities, please do your best to secure for us these greatly needed funds."

Use and Misuse of Wealth.

THE accumulation of wealth is simply the accumulation of power, which is valuable in the sight of God only so far as it is turned to noble uses. It is subject to the same law with accumulations of learning, discipline, culture, or skill in the arts. These, like wealth, are forms in which power is generated and stored up. The use and application of all these forms of power should be controlled by one common Christian law. If any one of these forms is used for selfish gratification, the possessor becomes an offender in proportion to the value and quantity of the power which he misuses.

When all our resources are converted honestly and fruitfully into engines of attack upon sin and wrong, apologies for Christ and His doctrines will be a grand impertinence. The simultaneous consecration of a tithe of the great fortunes in the possession of Christian men would have greater immediate weight with unbelievers than all the books on Christian evidence that have been published since the revival of learning. Second only in importance to the right use of Christian capacity in the work of preaching the gospel of Christ, is the Christian conception of the right uses of wealth. MARTIN B. ANDERSON, LL.D.

More Lands for Settlers.

THE authorities at Washington have decided to open for settlement about two million four hundred thousand acres of public lands for settlement; about four hundred thousand acres of the Foot Hall reservation in Idaho, and about two million acres of the Kiowa and Comanche lands in Southwest Oklahoma. At the rate of one hundred and sixty acres to a family, this will furnish homes for fifteen thousand families. The restoration of the homestead law is likely to give a fresh impetus to the settlement of these lands. And so again the Home Mission Society is compelled to reach out and extend its work in these regions.

In Oklahoma the Indians first receive an allotment of one hundred and sixty acres each, with four hundred and eighty thousand acres to be held in common by them, the remaining two million acres being opened to homestead settlers at $1.50 an acre.

Most timely have been our missionary efforts among the Kiowas and Comanches, in view of this revolutionary change in their condition, which is so soon to take place.

July.

THE summer sun is sinking low;
Only the tree-tops redden and glow;
Only the weathercock on the spire
Of the neighboring church is a flame of fire;
All is shadow below.

O beautiful, awful summer day,
What hast thou given, what taken away
Life and death, and love and hate,
Homes made happy or desolate,
Hearts made sad or gay!

On the road of life one milestone more!
In the Book of Life one leaf turned o'er!
Like a red seal is the setting sun
On the good and evil men have done —
Naught can to-day restore!

— *"Sundown," by H. W. Longfellow.*

Notes Concerning Hawaii.

REV. A. M. SMITH, formerly pastor of the Baptist church at Marshall, Mich., and a recent student in the Divinity School of the University of Chicago, has been elected to the presidency of Oahu College, Honolulu. The position is the highest in educational circles in the Hawaii Islands. This institution, whose foundations were laid by American missionaries in 1841, is beautifully located in the eastern part of the city. Its campus of 128 acres was a grant in 1855 to the American Board. Though a portion was sold and the proceeds added to the endowment, there remains a large tract offering ample space for buildings and athletic sports, including feats on horseback, which we witnessed in connection with the Commencement Exercises in 1899. The principal building is a fine structure architecturally, both without and within. The valuation of its property is about $500,000, of which about one-half is in endowment funds. It will be seen therefore, that the Hawaiians, or at least the American element therein, are determined to have proper educational advantages for their children. But the Institution is open to all, and at the Commencement, in 1899, one of the graduates, whose valedictory address was received with great favor, was a Japanese.

Rev. Mr. Smith, of Oahu College, and Rev. Silas Perry, chaplain of the great Kamehameha School for native Hawaiians, are but part of the increasing Baptist element in Hawaii. How long shall it be before vigorous efforts shall be put forth for the establishment of a Baptist church at Honolulu, which is assuming greater importance every year?

Its Commerce.

Senator Lodge, of Massachusetts, is a believer in the future of Hawaii. As a result of his investigations he finds that in the last five years, chiefly within two years, the Hawaiian trade with the United States has increased threefold, being $35,000,000 last year. Among other comparisons are the following: Our trade with the Hawaiian Islands is 150 per cent. more than our total trade with Russia; 125 per cent. more than our trade with Sweden and Norway; 150 per cent. greater than our trade with all the Central American States; 30 per cent. as large as our trade with Canada; 60 per cent. as large as our trade with Mexico; five times as large as our trade wirh Porto Rico; nearly half as large as our trade with Brazil, whence we import most of our coffee; only $6,000,000 less than our entire trade with China; and 65 per cent. as large as our total trade with Japan. Sugar is the great product of the Islands; but manufactured products of the United States are in demand there, as shown by the fact that a number of automobiles are already running on the broad, smooth, and beautiful avenues of Honolulu.

Cable Connections.

The decision of Congress to lay a cable to Honolulu is wise, and gives new importance to Hawaii. The lack of quick communication with the United States has been a drawback to the development of the Islands, as well as to the Islands as a pleasure or health resort. The cable will probably be extended to the Philippines, eventually. From San Francisco to Honolulu is 2,100 miles; from Honolulu to the Midway Islands, 1,160 miles; from the Midway Islands to Guam, 2,280 miles; from Guam to Luzon, 1,372 miles; a total of 6,912 miles. Thus Hawaii is on the highway of our westward destiny. We shall do well if, with wise prevision we make early provision for its occupation by us as a denomination.

The Work of Twenty Years.

THE Home Mission Society has issued an attractive and instructive leaflet, entitled "Red-Letter Years," showing the expansion of its work to unprecedented proportions from 1880 to 1900. Among other facts stated therein are the following:

The Society's missionary force is four times as large as it was twenty years ago; it is laboring among three times as many nationalities now as then, and among these there are about 50,000 Baptists, or three times as many as then. Its missionaries have organized 2,688 churches, while in these twenty years 157,215 additions to mission churches have been reported; by baptism, 78,476; by letter and experience, 78,739. Twenty years ago, in eighteen of the newer Western States and Territories there were 1,421 churches and 71,241 members; now there are 3,065 churches and 195,172 members.

The number of schools for the colored people and the Indians has increased fourfold, and the attendance about the same rate; last year's enrollment in all schools being 5,873. The total enrollment for twenty years has been 89,118.

From the Church Edifice Funds aid has been extended to 1,601 churches, whose estimated seating capacity is 350,000, and the valuation of church property thus secured is about $3,500,000. For these twenty years the gifts have amounted to $495,486.35; loans, $324,726.35.

Send to the district secretary of the Society of your district for copies of the leaflet, and inform others of the stupendous work that has been and is being done.

Wrought into Gold.

I SAW a smile — to a poor man 'twas given,
And he was old.
The sun broke forth; I saw that smile in heaven
Wrought into gold,
Gold of such lustre never was vouchsafed to us;
It made the very light of day more luminous.

I saw a toiling woman sinking down
Footsore and cold.
A soft hand covered her—the humble gown,
Wrought into gold,
Grew straight imperishable, and will be shown
To smiling angels gathered round the judgment throne.

Wrought into gold? We that pass down life's hours
So carelessly,
Might make the dusty way a path of flowers
If we would try.
Then every gentle deed we've done, or kind word given,
Wrought into gold, would make us wondrous rich in heaven.

—*Selected.*

OUR YOUNG PEOPLE

CONDUCTED BY ANNA SARGENT HUNT.

A Prayer-Meeting Among the Indians.

A LADY teacher of the Baptist Mission at Anadarko, I. T., gives this interesting account of a prayer-meeting she attended in the "Country of Grass Huts:"

"It was a beautiful moonlight night when, in company with visiting missionaries, I attended a prayer-meeting about three miles from the mission. It was held by a few Indian Christians in a good-sized grass house. The long hair falling about the Indian women's faces, and the shawl, or strip wrapped about the body, made them look weird enough as they sat upon the ground in the light made from a fire kindled in the centre of the grass house; also a very dim light reflected from a lantern. The men, dressed in citizen's clothes, sat or leaned upon beds rudely constructed of willows. The Spirit of God was in the meeting; hearts were drawn nearer to him, and to each other, as we sung, prayed, or gave testimony. The red man and the white man testified that God loved both, and that we were both brothers and sisters in Christ. An Indian woman interpreted for both natives and whites. The Indians said they prayed for the white missionaries. Our hearts were gladdened to learn that a few of the Indian women visited the tepees, and talked with the women about the 'Jesus road.'

"We have some very interesting meetings with our own Indian boys and girls. The voices of those who have given themselves to Christ are often heard in prayer and testimony. Eagerly these will stand to recite some precious passage of Scripture."

The School and the Home.

ONE who has a wide knowledge of Indian needs and missionary results says: "When the Indians send their children to school it often changes the whole family. I knew a man in an Indian village in North Dakota; he was surrounded by wild people, and lived like them. Their houses were huddled close together, and very filthy. His little boy and girl went to the mission school there for a time, and then he sent them to the Santee School in Nebraska for five years.

"'I said to him: 'Your son and daughter will soon be home, now, and you have no place fit for them. They have become like white people; they won't want to stay in a dirty house like this.'

"'They're not white people, and what's good enough for me is good enough for them,' he said.

"But the mother said, 'Don't you think you'd better build a new house, so our children will be glad when they come home?'

"So the father agreed, and the logs were cut and rolled to the place where the old home stood.

"'Don't build your house there,' I said. 'This dirty village is not any place for a young lady and gentleman like your children.' 'No,' said the man, 'I'll build *here*; this is where they were born and brought up.'

"But the mother said, 'Don't you think we had better put our house out a little way, in a nice, clean place on the prairie?'

"The father agreed, and when it was built the mother said, 'The house looks so nice, don't you think we had better get some new, clean furniture, so our children will be proud of our home?'

"When the new furniture was in, the man looked at his wife, in her dirty blanket and dress, and said to her, 'Perhaps you had better have a white woman's dress before the children come home.'

"When she got it on, she looked so nice that he felt lonesome in his blanket, and so he got a white man's suit.

"So when the boy and girl came home they felt happy and contented, because they saw their father and mother trying to improve. Now the whole family are members of the church, trying all to work together to build up the kingdom of God.

"By and by, as this goes on, we shall have no more wild Indians, no more reservations; the most important work to do for them is to give them the Bible, and to teach them to take care of their families and send their children to school.—*The Work at Home.*

An Indian Roll-call.

ARE there flourishing Christian Endeavor Societies among the Indians? This question is answered by the *Southern Workman*, which gives a description of the annual "roll-call" at Winona last January. Eighty letters of fellowship and inquiry had been sent out by the resident members to the absent ones, and many responses came from Indian men and women scattered all the way from Nova Scotia to the Rocky Mountains. Some bits of life-history read there were most interesting, and the familiar hymns sung by request were very suggestive. In its seven years of experience the Society has received one hundred and sixteen members. Some of these, who have taken letters of dismissal to other branches, or have started them on their own reservations, desire to be still counted in at the Hampton "roll-call."

Our Girls.

MARY ETTA REYNOLDS.
An orphan Indian child.
(Named for our Secretary and Miss Reeside.)

Program for July Meeting.

Opening Hymn, "Singing as we journey," Gospel Hymns No. 1–4, No. 380.

Motion Prayer.

(Exercise to precede prayer.)

BY MRS. H. A. KENNEY.

"We look up because we love God, our Father;
We look down because this beautiful earth is our home;
We look to the right and left that we may see our brothers and sisters;
We clasp hands that we may help each other."

(Pray standing with clasped hands.)

"The Lord is in His temple holy;
Let all the children silence keep;
Let every head be bowed most lowly,
And every eye be closed as if in sleep.
O holy Father, bless Thy little children;
Fill every heart with love to-day;
Forgive our sins and make us like the Saviour;
In His most precious name, we pray.
"We raise our eyes again and look about us,
And thank Thee for the gifts so freely given;
We raise our hands: Lord, teach them how to work for Thee,
And guide our feet into the path that leads to heaven.
Amen."

Roll-call. Answer in appropriate Bible texts containing the word "help."

Prayer by leader, that the children may be helpful especially in sending the gospel message.

Recitation by a little girl.

"A cup of cold water a child may give
To the stranger beside the gate;
Though a simple act, it may always live,
While deeds that are counted great
May be forgotten, and lost from sight
In oblivion's silent and starless night."

QUESTIONS.

[For answers see article entitled "Indian Territory and its People," in another column.]

I. Of what people do we study this month?
II. Please give the boundaries of Indian Territory.
III. How is the Territory divided?
IV. Is it a land of great riches?
V. How is it watered, and what are its products?
VI. Why is it a good home for the Indians?
VII. Name the five civilized tribes.
VIII. Tell where they live.
IX. How are the ways of the Indians changed from those of other years?
X. What have been established among them to show them the right way of living?

Ques. Are the Indians ambitious?

Ans. They desire to adopt the same habits and industries as the whites, and they show that they are capable of becoming educated and civilized.

Ques. What is the religion of the Indians?

Ans. They are very superstitious. They believe in dreams, and stand in great fear of witches and evil spirits. There is to them a Great Spirit, who will reward them for the good and punish them for the evil acts. They believe that lesser good spirits bring to their lives many bright things, and that their bad dreams and other disagreeable experiences are brought by some lesser evil spirits. Before the wild Indian believes in the Christian's heaven, he thinks that when he dies he will go to the "happy hunting grounds," and be always happy.

Ques. What made it difficult to teach the Indians the gospel story?

Ans. They had been driven from their homes by white men, and they wanted nothing to do with the "pale faces," as they called the teachers, or with the God of whom they spoke.

Ques. Why should we do all possible for our red brothers and sisters, by way of providing schools and churches, and giving them the Bible?

Ans. Because we are living in the lands which were once theirs, and where they had their pleasant hunting-grounds. They were free to fish the streams and lakes, and to sail their light canoes on the rivers, with no one to trouble them. We have taken their privileges away, and call everything they loved our own.

Ques. What are some of the changes seen in a converted Indian?

Ans. A gentle spirit and simple faith take the place of his stern and warlike nature. He is very grateful to the "Great Father" for making him His child. He loves and reverences the house of God, and teaches his children to do the same.

Ques. What does a teacher say about the Indian's missionary spirit?

Ans. Every Indian who becomes a Christian becomes a missionary. Go into a village where there is yet no church or school; you will find in some house a little shelf and a Bible on it, and the people will tell you, "A Christian student comes from two or three miles away and reads to us."

Ques. What may we learn from the Indian's readiness to give?

Ans. A lesson of cheerful generosity. Many instances could be related. Bishop Whipple tells us of an Indian who once brought him a two-dollar note, asking for two one-dollar bills, saying, "One for me to give to Jesus, and one for my wife to give." "Is not this a great deal for you to do?" asked the Bishop. "It might be a great deal for a white man to give, but not for an Indian who has this year for the first time heard of the love of Jesus."

In concert:

Give of thy store, though small it be,
As God gives life and health to thee.

Collection; closing hymn.

Indian Territory and its People.

SUSIE WOODAL, a Cherokee girl, thirteen years of age, sends this composition, from which our boys and girls can find answers for the series of questions. It will be very pleasant to have a real Indian girl taking part with them in the exercise. It will do our little folks good to hunt for the answers.

"The Indian Territory is a narrow but fertile tract of land which was set apart by the government of the United States for the five civilized tribes of Indians. It lies between Oklahoma and Kansas on the north, Missouri and Arkansas on the east, Texas on the south, Oklahoma on the west. The Territory is divided into different nations. Each tribe has its own nation; each nation its own set of officers; and we are sorry to say that the men of our Territory are divided into two separate parties, which is fast leading the way to the destruction of our country and home. 'Our Little Territory!' What simple words these are, and yet what happiness and freedom there is in our little Territory! It is not a land of great riches. Diamonds do not glitter in the stones. The mounds are not built of coral. The prairies are only covered with grass, wild flowers, and common stones. No gold and silver are found. Not even oranges grow on the trees. What, then, is this Territory? It is a land of freedom and peace; a place where the people have no taxes to pay for the land, and the water is free.

"This is the home of the Indian. The Indians are fast becoming civilized. They are forgetting their own language; are laying aside all the old ways, and adopting new ones. The Indians are no more on the war-path; they are no more seen skulking through the woods with bow and arrow, wrapped in blankets; they do not roam around from place to place, and live in tents, but they have become civilized and Christianized; they have schools, churches, and towns; they cultivate the soil, and carry on general merchandise. The five civilized tribes of Indians are the Cherokees, Choctaws, Chickasaws, Creeks, and Seminoles. The Cherokees occupy 5,960 square miles in the northeastern part, bordering on Kansas and Arkansas; the Choctaw reservation, 10,450 square miles, in the southeast, bordering on Arkansas and Texas. Joining this on the west, and separated from Texas by the Red River, is the Chickasaw nation, 6,840 square miles. The Creeks occupy 5,024 square miles in the east central part of the Territory. Southwest of the Creeks is the Seminole reservation, 312 1-2 square miles. There are thirty other tribes of Indians, part of whom are settled west of the Seminoles, part west of the Cherokees; another part in the southwestern part of the Territory; some in the northeastern corner of the Territory, east of the Tuosho River; some west of the Creeks, but they have no reservation. The Indian Territory is watered by tributaries of the Arkansas and Red rivers. The products are Indian corn, wheat, rye, oats, flax, barley, and potatoes. The principal fruits are apples, pears, peaches, plums, cherries, grapes, and different varieties of berries. The Indian Territory is entirely different from what a great many people in the States suppose it to be. We hope in the near future to see the Indians in the highest state of civilization."

An Indian Social.

TO increase the interest of our Juniors in missions, we held an Indian Social. In one corner of the room was built a tent of bean poles and buffalo robes. Seated about this tent were an old Indian warrior, a frisky young Indian, an old woman, and a younger woman with a doll strapped to a board on her back. All were dressed in Indian costume; the warriors were resplendent in feathers and paint; the women were draggled and dirty. Each told us the story of their life from their point of view. Even the little papoose was made to face the audience, and from behind the tent came the story of "One Little Injun." Next came Uncle Sam, on a raised platform, with his customary dress. He told of his dealings with the red men, and what he thought should be done with them.

The rest of the Juniors represented the work of the Congregational Church. Four little Eskimos, dressed in fur, gave us short sketches of their manner of living. Three little girls from the Santee school talked together of their old life and the new. "Little Eagle," the "Rev. Frank Wright," and "Rose White Thunder," expressed themselves very forcibly in regard to Christian education. A Dakota chief asked for missionaries for his tribe. Several missionaries told of their work. Christian Endeavor came with her banner, "For Christ and the Church."

The audience could not help but gain some information in regard to Indian missions, and the Juniors had a royal good time; for who ever saw a boy who was not overjoyed at being dressed like an Indian? After the entertainment we served hasty pudding with honey and baked Indian pudding.—*The Golden Rule.*

[Our Juniors and Mission Band leaders can readily introduce our own denominational work among the Indians into this entertainment.]